

PASTOR'S COMPANION

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Pastor's companion for
weddings and funerals





Pastor's Companion

FOR



WEDDINGS AND FUNERALS

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ROBERT G. SEYMOUR, D. D.

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PREFACE

THERE are many books of forms for the use of ministers but most of them contain other matter besides that which is needed at a wedding or a funeral. This compact handbook has been prepared to meet a need often experienced. I desire to acknowledge my indebtedness to E. T. Hiscox, D. D., for the use of two Marriage forms taken from his Star-book, published by Ward & Drummond, New York. They are Numbers II. and III., used by W. R. Williams, D. D., and R. H. Neale, D. D. This little book is sent forth with an earnest prayer that it may be useful to those who are the Ministers of life and death.

ROBERT G. SEYMOUR.

PHILADELPHIA, 1898.



WEDDINGS



MARRIAGE SERVICES

I.

The parties standing before the minister, the man at the woman's right; after a short prayer, the minister shall say :

THE ordinance of marriage is an institution of God. God saw in the Garden of Eden that it was not good for man to be alone, so he gave him a helpmeet. As it is an appointment of God it is to be entered into soberly and discreetly, as in his sight. In his holy word you will find the counsel which you will need in this mutual relationship. The vows are to be broken only by death itself. In token therefore of having chosen each other as partners for life, you may join your right hands.

The man taking the woman's right hand, the minister shall say to the man :

DO you A., take B., whom you hold by the right hand, to be your lawful and wedded wife? Do you promise to love, to honor, to cherish, to protect ; forsaking all others, in sickness as well as in health, in adversity as well as prosperity ; to cleave only unto her so long as you both shall live ?

The man shall say, I do. Then the minister shall say unto the woman :

DO you B., take A., whom you hold by the right hand, to be your lawful and wedded husband? Do you

promise to love, to honor, to cherish ; forsaking all others, in sickness as well as in health, in adversity as well as prosperity, to cleave unto him so long as you both shall live ?

*The woman shall say, I do. The minister shall then say,
handing the ring to the man :*

YOU will seal your vows with the ring.

*The man, taking the ring from the minister, and putting it
on the woman's finger, shall repeat after the minister :*

WITH this ring I thee wed ; with my heart's faithful affections and my worldly goods I thee endow, in the name of the Father, the Son, and the Holy Ghost. Amen.

*The minister shall then pray. After prayer the parties
joining hands again, the minister shall say :*

AND now by virtue of authority vested in me, by the laws of this State and as a minister of Jesus Christ (for this is a civil and religious service), I pronounce you husband and wife. And what God hath joined together let not man put asunder.

The minister shall then pronounce this benediction :

THE Lord bless thee, and keep thee ; the Lord make his face shine upon thee, and be gracious unto thee ; the Lord lift up his countenance upon thee, and give thee peace.

II.

The parties standing before the minister, he shall say :

DIVINE Revelation has declared marriage to be honorable in all. It is an institution of God, ordained in

the time of man's innocency, before he had sinned against his Maker, and been yet banished from Paradise. It was given in wisdom and in kindness, to repress irregular affection, to support social order, and to provide that, through well-ordered families truth and holiness might be transmitted from one age to another. Earlier, therefore, than all laws of merely human origin, it lies at the basis of all human legislation and civil government, and the peace and well-being of the nation and land.

We learn from the history of our Saviour that he honored a marriage festival with his presence, and wrought there the beginning of his miracles. And by his Holy Spirit, speaking through his apostle, he has selected the union thus formed, as an apt emblem of the union, endeared and indissoluble, that binds together himself and his own ransomed Church.

A relation that is thus consecrated should not be formed thoughtlessly and irreverently ; but advisedly in the fear of God, and as for the purposes for which he, its Divine Author, ordained and blessed matrimony.

And now, as in his sight, and as you will answer in the day when all hearts shall be made manifest, I charge you to declare if there be any cause that should prevent your lawful union.

From your silence I presume there is none. Will the parties now join their right hands ?

Then he shall say to the man :

DO you, *A. B.*, take *C. D.*, whom you now hold by the hand, as your true and lawful wife ; and, God helping you, will you love, cherish, honor, and protect her, cleaving only and ever unto her, until God by death shall separate you ?

He shall answer, I do. Then to the woman :

DO you, *C. D.*, take *A. B.*, whom you now hold by the hand, as your true and lawful husband ; and, God helping you, will you love, cherish, honor, and obey him, cleaving only and ever unto him, until God by death shall separate you ?

She shall answer, I do.

Where a ring is used, the groom is here to place it on the bride's hand ; the minister adds these words :

THE circle, the emblem of eternity ; and gold, the type of what is least tarnished and most enduring ; it is to show how lasting and imperishable the faith now mutually pledged.

As the union now formed is to be sundered only by death, it becomes you to consider the duties you solemnly assume. If these be remembered and faithfully discharged, they will add to the happiness of this life, lightening by dividing its inevitable sorrows, and heightening by doubling all its blessedness. But if these obligations be neglected and violated, you cannot escape the keenest misery, as well as the darkest guilt.

It is the duty of the husband to provide for the support of his wife, to shelter her from danger, and to cherish for her a manly and unalterable affection, it being the command of God's word that husbands love their wives, even as Christ loved the Church, and gave his own life for her.

It is the duty of the wife to reverence and obey her husband, and to put on the ornament of a meek and quiet spirit, which is, in God's sight, an ornament of great price, his word commanding that wives be subject unto their own husbands, even as the Church is subject unto Christ.

It is the duty of both to delight each in the society of the other ; to remember that, in interest and in reputation as in affection, they are to be henceforth one and undivided ; to preserve an inviolable fidelity, and to see to it that what God has joined thus together, man never puts asunder.

PRAYER.

OUR Father, who art in Heaven, who hast, in thy wise and tender care for mankind, ordained and blessed the institution of matrimony, we pray of Thee, graciously to regard Thy servant and handmaiden, who have thus solemnly pledged themselves to each other, and sworn unto Thee ; that, through Thy good care and guidance, they may evermore remember and keep these their vows ; be kept themselves in unbroken concord and sympathy all the days of their earthy life ; and be at the last, with all those most near and most dear unto them, gathered an unbroken household to Thy right hand on the day of judgment. And may all of us, here assembled, be of that blessed company who shall be called to go in to the Marriage Supper of the Lamb. And this we ask, only in the name and through the merits of Him, Thine own Son and our Redeemer, the Lord Jesus Christ. Amen.

BENEDICTION.

IN pursuance of your solemn pledges thus given and in the name of the Father, the Son, and the Holy Ghost, I pronounce you Husband and Wife ; and may the God before whom you have thus vowed, look upon you, to make you blessed and a blessing, in all your earthly ways ; and grant you, when the snares and trials of this life are ended, a glad and eternal reunion in heaven. Amen.

III.

The parties standing before the minister, he shall say :

MARRIAGE is a joyous occasion. It is connected in our thoughts with the magic charm of home, and with all that is pleasant and attractive in the tenderest and most sacred relations of life. When celebrated in Cana of Galilee, it was sanctioned and cheered by the presence of the Lord himself ; and is declared by an inspired Apostle, to be honorable in all.

AND now, if you *A. B.* and *C. D.* have at present appeared for the purpose of being joined in legal wedlock, you will please to signify this intention, by uniting your right hands.

The minister shall then say to the man :

A. B., **D**O you take the lady whom you now hold by the hand, to be your lawful and wedded wife ?

Answer, I do ; or assent.

DO you promise to love and cherish her, in sickness and in health, for richer for poorer, for better for worse, and forsaking all others keep thee only unto her, so long as you both shall live ?

Answer, I do ; or assent. Then to the woman :

C. D., **D**O you take the gentleman who now stands by your side and who holds you by the hand, to be your lawful and wedded husband ?

Answer, I do ; or assent.

DO you promise, to love and cherish him, in sickness and in health, for richer for poorer, for better for worse, and forsaking all others, keep thee only unto him, so long as you both shall live?

Answer, I do ; or assent.

YOU mutually promise in the presence of God and of these witnesses, that you will at all times and in all circumstances, conduct yourselves toward one another as becometh Husband and Wife?

Both answer, I do ; or assent.

THAT you will love, cherish and adhere to one another, until separated by death?

Both answer, I do ; or assent. If a ring be used, the minister will say to the bridegroom :

YOU will please place this ring on the hand of your affianced Bride. . . And reunite your hands.

He shall continue :

HAVING taken these pledges of your affection and vows of fidelity, I do therefore, by authority of the laws of this State, sanctioned by divine authority, pronounce you, *A. B.* and *C. D.*, lawfully married, Husband and Wife ; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

WHAT, therefore, God hath joined together, let not man put asunder.

PRAYER.

THE EPISCOPAL MARRIAGE SERVICE.

At the day and time appointed for solemnization of matrimony, the persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the man on the right hand and the woman on the left, the minister shall say :

DEARLY beloved : We are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony ; which is commended of St. Paul to be honorable among all men : and therefore is not by any to be entered into unadvisedly or lightly ; but reverently, discreetly, advisedly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And, also, speaking unto the persons who are to be married, he shall say :

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

If no impediment shall be alleged, the minister shall say to the man :

M., **W**ILT thou have this Woman to thy wedded wife, to live together after God's ordinance, in the

holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health ; and, forsaking all others, keep thee only unto her, so long as ye both shall live ?

The man shall answer, I will.

Then shall the minister say to the woman :

N., **W**ILT thou have this Man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health ; and, forsaking all others, keep thee only unto him, so long as ye both shall live ?

The woman shall answer, I will.

Then shall the minister say :

Who giveth this Woman to be married to this Man ?

Then shall they give their troth to each other in this manner. The minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth :

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance ; and thereto I plight thee my troth.

Then shall they loose their hands ; and the woman with her right hand taking the man by his right hand, shall likewise say after the minister :

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my troth.

Then shall they again loose their hands ; and the man shall give unto the woman a ring. And the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the minister, shall say :

WITH this Ring I thee wed, and with all my worldly goods I thee endow : In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the man, leaving the ring upon the fourth finger of the woman's left hand, the minister shall say :

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life ; Send thy blessing upon these thy servants, this man and this women, whom we bless in thy Name ; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received

is a token and pledge), and may ever remain in perfect love and peace together, and live according to thy laws ; through Jesus Christ our Lord. Amen.

Then shall the minister join their right hands together, and say :

Those whom God hath joined together let no man put asunder.

Then shall the minister speak unto the company :

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands ; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the minister shall add this blessing :

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you ; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace ; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

FUNERALS

FUNERAL SERVICES

FRAILITY

MAN that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down : he fleeth also as a shadow and continueth not.—*Job 14: 1, 2.*

In thoughts from the visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face ; the hair of my flesh stood up : It stood still, but I could not discern the form thereof : an image was before mine eyes ; there was silence, and I heard a voice, saying, Shall mortal man be more just than God ? shall a man be more pure than his Maker ? Behold, he put no trust in his servants ; and his angels he charged with folly : How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth ? They are destroyed from morning to evening : they perish for ever without any regarding it. Doth not their excellency which is in them go away ? they die, even without wisdom.—*Job 4: 13-21.*

For he maketh sore, and bindeth up : he woundeth, and his hands make whole. He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death : and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue : neither shalt thou be afraid of

destruction when it cometh. At destruction and famine thou shalt laugh : neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field : and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace ; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. Lo this, we have searched it, so it is ; hear it, and know thou it for thy good.—*Job 5 : 18-27.*

Now my days are swifter than a post : they flee away, they see no good. They are passed away as the swift ships : as the eagle that hasteth to the prey. If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself : I am afraid of all my sorrows, I know that thou wilt not hold me innocent.—*Job 9 : 25-28.*

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain : Whereas ye know not what shall be on the morrow. For what is your life ? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that.—*James 4 : 13-15.*

See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.—*Eph. 5 : 15, 16.*

VANITY.

I SAID, I will take heed to my ways, that I sin not with my tongue : I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, even from good ; and my sorrow was stirred.

My heart was hot within me ; while I was musing the fire burned : then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is ; that I may know how frail I am. Behold, thou hast made my days as a handbreadth ; and mine age is as nothing before thee : verily every man at his best state is altogether vanity. Surely every man walketh in a vain show : surely they are disquieted in vain : he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for ? my hope is in thee. Deliver me from all my transgressions : make me not the reproach of the foolish. I was dumb, I opened not my mouth ; because thou didst it. Remove thy stroke away from me : I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth : surely every man *is* vanity. Hear my prayer, O Lord, and give ear unto my cry ; hold not thy peace at my tears : for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.—*Ps. 39 : 1-13.*

Is there not an appointed time to man upon earth ? are not his days also like the days of a hireling ? As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work ; So am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone ? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust ; my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind : mine eye shall no more see good. The eye of him that hath seen

me shall see me no more ; thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away ; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth ; I will speak in the anguish of my spirit ; I will complain in the bitterness of my soul.—*Job 7 : 1-11.*

For all our days are passed away in thy wrath : we spend our years as a tale that is told. The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away. Who knoweth the power of thine anger ? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long ? and let it repent thee concerning thy servants. O satisfy us early with thy mercy ; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.—*Ps. 90 : 9-15.*

CERTAINTY.

BE still, and know that I am God.—*Ps. 46 : 10.*

Lord, make me to know mine end, and the measure of my days, what it is ; that I may know how frail I am.—*Ps. 39 : 4.*

For I know that thou wilt bring me to death, and to the house appointed for all living.—*Job 30 : 23.*

I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep.—*John 10 : 14, 15.*

For I know whom I have believed, and am persuaded

that he is able to keep that which I have committed unto him against that day.—*2 Tim. 1 : 12.*

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : And though after my skin worms destroy this body, yet in my flesh shall I see God : Whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.—*Job 19 : 25-27.*

✓ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord : (For we walk by faith, not by sight :) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.—*2 Cor. 5 : 1-8.*

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the

trump of God : and the dead in Christ shall rise first : Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.—*1 Thess. 4 : 13-18.*

VICTORY.

ALWAYS bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.—*2 Cor. 4 : 10-18.*

Thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee. My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.—*Ps. 73 : 23-26.*

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—*Rom. 8:35-39.*

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—*2 Tim. 4:6-8.*

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the

law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—*1 Cor. 15 : 49-58.*

HEAVEN.

AND I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.—*Rev. 14 : 13.*

And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.—*Rev. 21 : 1-7.*

And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence

came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

—*Rev. 7 : 13-17.*

Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.—*John 14 : 1-7.* ✓

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.—*1 Cor. 2 : 9-10.*

Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory,

which thou hast given me : for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me may be in them, and I in them.—*John 17 : 24-26.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—*Col. 3 : 1-4.*

RESURRECTION.

NOW if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen : And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : And if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own

order : Christ the firstfruits ; afterward they that are Christ's at his coming. Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption : It is sown in dishonour, it is raised in glory : it is sown in weakness, it is raised in power : it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.—*1 Cor. 15 : 12-23 ; 36-40.*

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the

law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I might attain unto the resurrection of the dead. For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—*Phil. 3 : 8-11, 20, 21.*

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world.—*John 11 : 21-27.*

SERVICE FOR A CHILD.

I.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down : he fleeth also as a shadow, and continueth not.—*Job 14 : 1, 2.*



And she went and sat her down over against him, a good way off, as it were a bow shot, for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept.—*Gen. 21 : 16.*

For this child I prayed ; and the Lord hath given me my petition which I asked of him ; therefore also I have lent him to the Lord.—*1 Sam. 1 : 27, 28.*

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head ! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day ? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward ; slack not thy riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi, his servant, Behold, yonder is that Shunammite : Run now, I pray thee, to meet her, and say unto her, Is it well with thee ? is it well with thy husband ? is it well with the child ? And she answered, It is well. And when she came to the man of God to the hill, she caught him by the feet : but Gehazi came near to thrust her away. And the man of God said, Let her alone ; for her soul is vexed within her : and the Lord hath hid it from me, and hath not told me. Then

she said, Did I desire a son of my lord ? did I not say, Do not deceive me ? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way : if thou meet any man, salute him not ; and if any salute thee, answer him not again : and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child ; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands : and he stretched himself upon the child : and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro ; and went up, and stretched himself upon him : and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.—*2 Kings 4 : 18-37.*

And Jesus called a little child unto him, and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall

receive one such little child in my name receiveth me.—
Matt. 18 : 2-5.

SERVICE FOR A CHILD.

II.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead : for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice : how will he then vex himself, if we tell him that the child is dead ? But when David saw that his servants whispered, David perceived that the child was dead ; therefore David said unto his servants, Is the child dead ? And they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done ? thou didst fast and weep for the child, while it was alive ; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept : for I said, Who can tell whether God will be gracious to me, that the child may live ? But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me.—2 *Sam. 12 : 18-23.*

And they brought young children to him, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto

me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them.—*Mark 10 : 13-16.*

The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me.—*Ps. 23 : 1-4.*

THE SERVICE OF THE PROTESTANT EPISCOPAL CHURCH FOR THE BURIAL OF THE DEAD.

The minister meeting the corpse at the entrance of the church (or graveyard), and going before it shall say:

I AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die.—*St. John 11 : 25, 26.*

I know that my Redeemer liveth, and he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God : Whom I shall see for myself, and mine eyes shall behold, and not another.—*Job 19 : 25, 26, 27.*

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.—*1 Tim. 6 : 7 ; Job 1 : 21.*

*After they are come into the church shall be said, or sung,
the following anthem, taken from the thirty-eighth and
ninetieth Psalms:*

LORD, let me know my end, and the number of my days ; that I may be certified how long I have to live. Behold, thou hast made my days as it were a span long, and my age is even as nothing in respect of thee ; and verily every man living is altogether vanity. For man walketh in a vain shadow, and disquieteth himself in vain ; he heapeth up riches, and cannot tell who shall gather them. And now, Lord, what is my hope ? Truly my hope is even in thee. Deliver from all mine offences ; and make me not a rebuke unto the foolish. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity. Hear my prayer, O Lord, and with thine ears consider my calling ; hold not thy peace at my tears : For I am a stranger with thee, and a sojourner, as all my fathers were. O spare me a little, that I may recover my strength, before I go hence, and be no more seen. Lord, thou hast been our refuge, from one generation to another. Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end. Thou turnest man to destruction ; again thou sayest, Come again, ye children of men. For a thousand years in thy sight are but as yesterday ; seeing that is past as a watch in the night. As soon as thou scatterest them they are even as a sleep ; and fade away suddenly like the grass. In the morning it is green, and groweth up ; but in the evening it is cut down, dried up, and withered. For we consume away in thy displeasure ; and are afraid at thy wrathful indigna-

tion. Thou hast set our misdeeds before thee ; and our secret sins in the light of thy countenance. For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told. The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone. So teach us to number our days, that we may apply our hearts unto wisdom. Glory be to the Father, and to the Son, and to the Holy Ghost ; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall follow the lesson, taken out of the fifteenth chapter of the first Epistle of St. Paul to the Corinthians :

I Cor. 15 : 20.

NOW is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the firstfruits ; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all. Else what shall they do which are bap-

tized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord

from heaven. As is the earthy, such are they that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I show you a mystery : we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When they come to the grave, while the corpse is made ready to be laid into the earth, shall be sung or said :

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains



of eternal death. Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then, while the earth shall be cast upon the body by some standing by, the minister shall say :

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body ; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said, or sung :

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord : even so saith the Spirit ; for they rest from their labours.—*Rev. 14 : 13.*

Then the minister shall say the Lord's Prayer :

OUR Father, who art in heaven, Hallowed be thy Name, Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

Then the minister shall say one or both of the following prayers, at his discretion.

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity : We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory : through Jesus Christ our Lord. Amen.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life : in whom whosoever believeth, shall live, though he die : and whosoever liveth, and believeth in him, shall not die eternally ; who also hath taught us by his holy Apostle St. Paul not to be sorry, as men without hope, for those who sleep in him : We humbly beseech thee, O Father, to raise us from the death of Sin unto the life of righteousness, that when we shall depart this life, we may rest in him ; and that, at the general resurrection in the last day, we may be found acceptable in thy sight : and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O Merciful Father, through Jesus Christ, our Mediator, and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. Amen.









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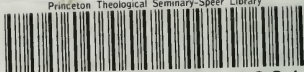
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